

of S. Paul to the Thessalonians. Cap. v. Fol. b. lii.
and worthy Christian loue. I charge you by the Lorde, that this Epistle
be rehearsed to al the holy brethren. The grace and benevolent fauour of
our Lorde Iesu Christe be alwayes with you. Amen.

Thus endeth the paraphrase vpon the first Epistle
of S. Paul the Apostle to the
Thessalonians.

The Argument vpon the seconde Epistle of S. Paul the Apostle to the Thessa- lonians by Des. Erasmus of Rote- rodame.

Foasmuche as Paul coulde not haue libertie to goe see the
Thessalonians agayne, he confirmeth their consciences by
Epistle, that they myght manfully suffre the afflictions
layed vpon them for Christes sake: seeyng that they shall
not want reward, nor the aduersaries escape punishmēt. A-
gaine, concerning the daye of the Lordes cumming, wherof
he touched somewhat in the farther Epistle, he warneth them that they be
not styred with the saynges of some, that affirme as though it were at
hande: and as some thinke signifieth closely that the Emptre of Rome
must be first dispatched and Antichriste to come after that. Moreouer he
beateth into theyr heades very earnestly, to restrayne suche as with
their idlenes & nice curiositie haue been disturboours of the com-
mune quietnes and ordre: and to enforze them vnto la-
bour, in asmuche as Paul himselfe laboured among
them with his owne handes. This Epistle he
wrote from Athens by thesame men that he
sente the farther Epistle by, as it
is recozded by our argu-
mentes. BSBb.ii.

The ende of the argumente.

The fyrste Chapter.

Paul & Siluanus & Tymothe. Vnto the congregacion of the Thessalonians, in god our father, and in the Lord Iesus Christ. Grace be vnto you, and peace from god our father, & from the Lord Iesus Christ. We are bound to thanke God alwayes for you brethren (as it is mete) because that your fayth groweth exceedingly, and euery one of you wyymeth in loue toward another betwene your selues, so that we our selues boaste of you in the congregacions of God, ouer your patience, and fayth in all your persecucions and tribulacions, that ye suffer, whiche is a token of the ryghtewes iudgement of God, that ye are counted worthy of the kyngdome of God, for which ye also suffer. It is verely a ryghtewes thynge with God, to recompence tribulacion to them that trouble you: and to you which are troubled, rest with vs, when the Lord Iesus shal shewe hymselfe from heauen with the angels of hys power, with flaminge fyre, whiche shall rendre vengeance vnto them that knowe not God, and that obey not the Gospell of our Lord Iesus Christ, whiche shalbe punnyshed with euerlastinge damnacion, from the presence of the Lord, and from the glorie of his power, when he shal come to be glorified in hys sayntes, and to become maraculous in al them that beleue: because our testimonye that we had to you, was beleued euen thesame daye. Wherefore also, we praye alwayes for you, that our God wyl make you worthy of thys calling and fulfill all delectacion of goodnes, and the worke of fayth with power: that the name of our Lorde Iesus Christ maye be glorified by you, and ye by hym, accordyng to the grace of our God and of the Lord Iesus Christ.



Paul and Siluanus and Tymothe, vnto the company of the faithfull that are assembled in spirite at Thessalonica, and be of one mynde towardes god our father and the Lord Iesus Christ. We are bounden to render aboundaunt thankes alwayes to god for his aboundaunt liberalytie to you warde, in that you dooe not onelye through his helpe continue stedfaste in those thinges that you haue begon, but also for that you daylye encrease exceedinglye moze and moze in faythe and loue among your selues one to an other, so muche that I thynke it not necessarie now to kyndle you vnto the applyeng of godlynes by the examples of other, seyng we rather make boaste of you to the other cōgregacions of god, and enflame other vnto vertue by your example: in rehearsing your patience & stedfastenes of faythe in all your persecucions and afflictions, which you suffer, that the iuste iudgement of god may be declared in you hereafter, at suche tyme, as whan you haue suffred veraciō in this world for y glorie of his name, he shal admit you into the felowshipe of hys kyngdome: And contrary wyse shal commit them vnto eternal punnyshement, that haue persecuted you for malice of him. For certaynly thys shal be the dealing of goddes righteousnes, to pay vnto either parte rewarde worthy their dedes: to them that punnysh the innocent, affliction: and to bestowe vnto you that are troubled with vs, refreshing and comfozte with vs in that daye, whan the promisses of the gospel shal appeare, and whan the Lorde Iesus shal shewe hymselfe out of heauen openly vnto the world, not than after a lowe base degre as he did at his first comyng, but waited vpon with the companyes of angelles, as it is comelye for a myghtie ptynce: noz than gentill and tractable to heale the wicked, but armed with an horrible fierie flame to rendre vengeance vnto them that would not knowe god in this world, noz obeye the gospel of our Lorde Iesus Christ: so as they shal fele by experyence that he is righteous and myghtie, whom being mercifull and gentill they set naught by: and so as at leaste they maye learne by their owne punnyshmentes perforce to confesse the thinges to be true that the gospel spake of. For they, inasmuch as they neuer

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made end of their wicked doing, shal suffer paines & neuer shal haue ending: whan they haue loked byon the diuine face of the loyde and the maiestie of his power, who thei cōtemned in this world as a rascal or a vile persone. For at his first commyng he came to saue al men, but than he shal come to shewe him selfe glozyous, not in himselfe onely but in al his membes also, that are godly people, to the intent he may appeare wonderful in al them that beleue his gospel. For in that daye the thinges shalbe openly seen of al men in you, which trusted in Chyist at our recoyde bearing, where & vngodly contemned them and would not beleue: which daye that it maye be prosperous and ioyfull vnto you, we ceasse not to praye to the loyd continually for you, that forasmuche as it hath pleased him to call you vnto the hope of thys gloype, the same maye vouchsafe also to bee presentlye ready to helpe you in your traualle thitherwarde, that your conuersacion be agreable to your profession, and to consumate and fynishe perfutely that, which of his goodnesse he hath begonne in you: and to geue strength vnto your soules, that in manfullye bearing the veracions of the vngodly, you maye declare, howe myghtye the assured hope of eternal felycitie is in you, for whose sake you passe not euen byon the life of your bodie: to the intent & like as Chyist glorified the father by his death, & was glorified of hym agayne by his resurreccion: so the name of the loyd Iesu Chyist, maye be glorified now by your sufferance, and you glorified agayn by him in the daye of his commyng, not acco:dyng to your owne desertes, but acco:dyng to the mercy of our god and of the Loyde Iesu Chyste, without whose helpe all that you go about were of none effect.

The .ii. Chapter.

The text

We beseeche you (brethren) by the commyng of oure Loyd Iesu Chyiste, and in that we shal assemble vnto him, that ye be not sodenly moued from your mynde, nor be troubled, neither by spirite, neyther by wordes, nor yet by letter which shalde seme to come from vs, as though the daye of Chyist were at hande. Let no man deceaue you by any meanes, for the Loyde shal not come except ther come a departing first, and that the synful man be opened the soone of perdition, which is an aduersary: and is exalted aboue al that is called God, or that is worshipped: so that he doth syt in the temple of God, boasting hymselfe to see God. Remember ye not, that when I was yet with you, I tolde you these thinges? And now ye know what with holdeth: euen that he myght be vttered at his tyme. For the mystery of the iniquite doeth all ready worcke: tyll he, which now onely letteth, be taken out of the waye. And then shall that wycked be vttered, whom the Loyde shal consume with the spirite of hys mouth, and shall destroye with the appearaunce of his commyng.



Furthermore brethren, we beseech you by this comyng of our Loyde Iesu Chyist, wherof we spake a littell afoze, and by the felowship of the gloyp, wherby we being the membes shalbe fastened vnto our head: that you be not sodaynly moued from the mynde you are in, though his commyng be prolonged, and be not astonyed in your myndes, neyther by feyned propheticie, ne by probable assercion, nor by Epistle set in our name, as though the commyng of the Loyde were all ready at hand. Let no mā deceaue you by any meanes. For the loyde shal not come, onles a departing come first, & not afoze the wicked man appeare, the childe of perdition, who like as he is much vnlke vnto Chyiste, so muche is he his enemy

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enemy, & is exalted aboue the sone of God, & aboue al, that is called God, or power, that is deuoutly worshipped: so muche that he shall sitte in the temple of God, shewing himselfe as God. Doe you not remembre, that whā I was yet with you, I told you these thinges: And now you know, what is the let, y^e Christ cummeth not. In dede that the wicked man (as I saied afore) may in his propre tyme openly practise his tyranmy vpon the Saintes. For now wickednesse worketh his crueltie vnderhand by him, and the deuill by wicked menne rageth against the professours of the gospell, and as you perceyue by my tellyng, there is nothyng that letteth the aduersarie of Christe from shewing himselfe openly, but only that in the meane while euery one should holde still that he holdeth, but that kingdome, wherewith all other are holden in subieccion, be dispatched quyte out of the waye. And as soone as that shall come to passe, than shall that wicked one shew himselfe abode openly, furnished with al kynde of sugling castes and wylle discyptes, to bryng mankynde to destruction. But for all his rageing with his deuillish spirite, the Lord Iesus shall cheeke him with the mightie blast of his mouthe, and for all his bostryng of his false counterfaite shew of diuinitie, the Lozde shall obscure and abolishe him with the excellent clearenes of his cummyng, euen as monstrous sightes of the night time and bayne apparaunces of thinges vanishe and goe awaye at the shynnyng out of the bright sonne beames.

Euen hym whose cummyng is after the workyng of Satan, with all lying power, signes and wondrous: and with all deceyuablenes of vnyghtewesnes, among them that perishe: because they receyued not the loue of the tructh, that they might be saued. And therfore, God shall sende them strong delusion, that they should beleue lyes, that all they might be damned whiche beleued not the tructh: but had pleasure in vnyghtewesnes. But we are bounde to geue thankes alwaye to God for you (brethren beloued of the Lord) for because that God hath from the begynnyng chosen you to saluacion, thorow sanctifyng of the spirite, and thorow belouyng of the tructh wherunto he called you by ours Gospel, to obtayn the glory of our lord Iesu Christ.

For that wylle deceiuer shall at his cūmyng be furnyshed with the spirite of Satan, for the Deuill shal practise his crueltie by him. And to the intente he maye the moze cruelly worke his myschiefe, he shall not onely be armed with a puyssaunt great power, to make mens consciences afrayed, but also with lying, countrefaict castes of signes and wondres, wherin he shall pretende to folowe Christ, euen as the learned enchauntours folowed the example of Moses among the Egypcians. To be bryefe, there shall be no kynde of fraude, but he shalbe perfytely conyng in it to worke wickednesse. Howbest it shal not abasle him in any wise, but only to the hurting of such, as perishe (though he were not) through their owne vnbelefe. For thus their obstinate rebellon against Christ demeriteth, this is a reward worthy their desertes, that seing they receiued not Christ by whom they might haue been saued, who for his charitie sake was desyrous to haue al mēne saued, & for his tructh sake opened playnly the thinges, that belonged to saluacion: now by the suffraunce of God, falsehead taketh place with the in stede of tructh, tyranmy for charite, a destroyour for a saueour: and so as thei shal beleue a wicked mans lyenges, inasmuch as thei refused to beleue the sonne of God y^e preached nothing but truth. Thus shal it come to passe, y^e where thei should otherwise haue also perished because of their obstinate misbelefe

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myselfe, than it shall manifestly appeare in all mennes sight, that they are iustly damned, forasmuche as they spightfully forsoke Christe, and gaue credence at the first woorde to a craftie deceiuour and a wicked person. This stormy tempest, lyke as it shall declare them worthy damnacion, so shall it sette forth your stedfastnesse moze clearly. By reason whereof we are bounde to rendze alwayes thankes vnto God (my christianly welbeloued brethren) in that he suffred you not to continue still in errour, but chosed you vnto saluacion from the beginning, not by the meanes of Moses law, but by his owne spirite the geuer of holynes, and by your obedience wherwith you beleued the trueth simply and playnly. Besydes this, lyke as he chosed you eternally from the begynning, so dyd he call you by our gospell preaching, to the intent the saluacion of you, whiche beleued whan the Iewes beleued not, should growe to the glozve of our Lorde Jesus Christe.

The text. Therefore brethren stande fast, and kepe the ordinaunces which ye haue learned: whether it were by oure preachynge, or by Epistle. Our Lorde Iesu Christ hymselfe, and God our father (which hath loued vs, and hath geuen vs euerlastyng consolacyon, and good hope thowwe grace) comforte youre hertes and stablyshe you in all good saying and doyng.

The gospell that I delyuered vnto you was the true and very right gospell, so that there is none other that you ought to loke for. Therefore stand fast in it brethren, and holde the thynges that we delyuered vnto you, and that you learned of vs, eyther by our preachynge, or by our Epistle. Vnto those it shall be your parte to applie your endeuour with all watching diligence. Moreover the Lorde Iesus Christ hymselfe, and god oure father, which loued vs of his owne accorde, and called vs vnto saluacion, and by his spirite hath geuen vs eternall consolacion euen in these afflictions, to loke in good hope for the rewardes of the life in heauen, not by meanes of our deseruinges, but by his owne free mercie, comforte your hartes moze and moze, and establishe and confirme you, to perseuer in all goodnes both in woorde and in dede.

The .iii. Chapter.

The text. Furthermore brethren praye ye for vs, that the woorde of God maye haue passage, and be glorified, as it is also with you: and that we maye be deliuered from burcasonable and frowarde men. For al men haue not sayd: but the Lorde is sayd full, which shall stablyshe you, and preferue you from euyl. We haue confydence thowwe the Lorde to you worde, that ye bothe do, and wyl do the thynges which we commaunde you. And the Lorde gyde your hertes to the loue of God and pacience of Christe.



Wheremoze brethren, like as we in oure supplicacions to god helpe forwarde the busynesse of your saluacion, euen so it is reaso, that you in semblable case set forwarde the thynges that I goe about with your prayers to him also: that like as the doctrine of the gospel had speedy & prosperous encrease among you, so it may runne abrode and be published among all menne. For the moze spedynesse whereof, praye you, that we maye through his helpe be delyuered from suche men as be peruerse and frowarde, whiche hyndze with all theyr possible

possible meanes, that the doctrine of Chriſte be not ſtoven without lette
or hinderance. For all they beleue not the Goſpell that heare the Goſ-
pell: and yet there is no cauſe why you ſhould not beleue, for all they
wicked endeouours. They ſpurne againſt the Goſpell, but they ſhall not
ſpurne it away, for it hath a ſure protectour euen the Lord Jeſus, which
ſhall make you ſtedfaſte againſt their vnruly wickedneſſe, and kepe you
from euill, and finiſhe that he hath begunne in you, becauſe he is true in his
promiſſes. He will not fayle to ſuccoure you, ſo that you fayle not to fo-
lowe his goodneſſe: he will helpe, but whom: thoſe that are diligent ende-
nourers. Thus we ſpeake, not that we doubt of your conſtant ſtedfaſt-
nes, but we haue rather a firme truſt of you, that lyke as by the helpe of
the Lord Jeſu you doe as we gaue you in commaundemēt, ſo ye wil doe
ſtill hereafter. To conclude, the Lord Jeſus with his grace gouerne your
hartes, that they may goe on in the right courſe, and grow forward in the
charitie of God, and in the loyng for Jeſu Chriſt. Charitie wil cauſe you,
to ſtudy continually to deſerue well of all men, like as God is bounteous-
ly good to all men: and the loyng for Chriſtes comynng, ſhall make you
to abyde manfully all maner of afflictions.

We requyre you brethern by the name of our Lorde Jeſu Chriſte, that ye withdraue
your ſelues from euery brother, that behaucth himſelfe inordinately, & not after the inſti- The text.
tution which he receiued of vs. For ye; our ſelues know, how ye ought to folow vs. For we
behaued not our ſelues inordinately among you. Neither tooke we bread of any man for
naught: but wrought with labour & ſweate nyght & daye, becauſe we would not be char-
geable to any of you: not but that we had auaritie, but to make our ſelues an enſample vnto
you, to folow vs. For when we were with you, this we warned you of: that yf any would
not worke, theſame ſhould not eate. For we haue heard ſaye that there are ſome which
walke among you inordinately, working nor at all, but being buſybodies. Whem that are
ſuche, we commaunde and exhorte by our Lord Jeſu Chriſt, that they worke with quiet-
neſſe, and eate they; & owe bread. Brethren, be not ye wery in well doing.

And yf there be any among you, that contemneth to folowe that trade
of luyng, which we haue preſcribed vnto you after the rule of the goſ-
pel, and lye careleſly as he luſteth himſelfe, and through his ydlenes diſ-
quiet your commune affaires, and yet albeit he doe naught himſelfe, is a
buſye medler of other mennes doinges: we commaunde you by the au-
toritie of our Lorde Jeſu Chriſte, that you withdraue your ſelues from
the company of him, if he haue the name of a chriſtian. For it ſhall not yke
other to folowe the example of vs, which albeit we vſed both the honour
and charge of Apoſtelſhip, yet it greued vs neuer a whitte to be brought
into a baſſe ordie among you, and we tooke no moze vpon vs than other
mendid: inſomuche that we tooke not ſomuche as a piece of breade of a-
ny mans coſt, but we forgotte the dignitie of our office, and gatte with the
labour of our hādes working day and night, the thinges that were neces-
ſarily requiſite to the vſe of our luyng, becauſe we would be a burthen
to no man: For that we thought it was vnlawfull for vs to doe as the o-
ther Apoſtles doe, but we would not vſe our right as we myght haue
doen, becauſe we would ſet our ſelues for a forme and an enſample, that
other men ſhould not be greued to folowe. That which we our ſelues
did in dede, we commaunded you in woorde, that yf any would not
worke, theſame ſhould not eate.

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Those deserue a liuing, that watche night and day for your saluacion. But idle curioſſitie and curious idlenes deserueth no refreshing. For we haue hearde, that there be some among you, that disquiet your order, in that they will not worke, and so hauing naught to doe of theyr owne, they must nedes medle of other mens busynesse. As yet I spare to name them, but whosoouer they be, we commaunde them and yf they had leauer we should so doe, we hertily beseeche them by our Lorde Iesus Chryste, that they disturbe not the commune quiet through their idlenes: and that inas-
muche as they doe naught themselves, they hyndre not other that are occupied, but lette them quietly worke also, getting their liuyng with their owne handes, rather than to be greuouse vnto other with shames cra-
uinges & vnsemelines. In dede they are worthy to haue nay of what they aske, howbeit it standeth with christian humanitie to doe for them that deserue litle, eyther for that, that they be men, or because peraduenture they maye amende and be better. Therfore brethren be not you weary of well doynge, to the worthy and also to the vniworthy.

The texte. If any man obey not our saying, sende vs woorde of him by a letter: and haue no company with him, that he may be ashamed. And counte him not as an enemy: but warne him as a brother. The very Lord of peace geue you peace alwayes, by all meanes. The Lord be with you al. The salutacion of me is Paul, with myne owne hande. This is the token in Epistles. So I wyte. The grace of our Lord Iesus Chryste be with you all, Amen.

If there be any mā that despise to doe after our admonicions, aswel that I gaue you whan I was present with you, as nowe I wyte beeyng absent from you: let this be a punishemēt ynough for christian charitie, that he may haue a lyuing that is of those condicions, but yet let him be noted in that he is put out of your company, to this only intente that beeyng ashamed he may repent and amende: And cast him not out as an vtter enemy, but rather admonishe him as a brother that went astray, whom your mynde is to haue amended and not destroyed, eschewyng his company so as you may loue him in your hartes neuerthelesse. For þ diuorcement that charitie alloweth, is receiued but only for a time, that he that hath offended may repent. furthermōze the Lord Iesus the autor of peace, graunt you perpetuall peace in all your affaires. The Lord be ever with you all. This is the salutacion that I Paul wyte vnto you agayne with myne owne hande. This token you shall obserue in all myne Epistles written eyther to you or other. For I wyte this that no man shall deceyue you by counterfayte letters. The fauour and beneuolence of our Lorde Iesu Chryste be euermore with you all.
Amen.

Thus endeth the Paraphrase vpon the latter Epistle of S. Paul the Apostle to the Thessalonians.